1:Beals E-5 (1940-1941)1946 NU34 Tarasco NU34

754 refused to tell some part; probably omissions were made in the others as well. It is also clear that with almost no exception, the witchcraft is wholly European in origin. This is true of both the data from Cherán and from Capacuaro. Despite the fragmentary data from Cherán, a number of correspondences with the Capacuaro data are evident. For example, Agustín mentioned only snake oil for the immunization to witchcraft, Capacuaro data show snake oil as well as other items. While the data are too [831] scanty to afford generalizations, erotic interests and anxieties are suggested much more strongly by the Capacuaro witchcraft data than by data secured from any other source.

In Mestizo Chilchota exists belief in witches [763] disguised as owls. The owls call for the death of their victim, and death takes the call of the owl as a signal. Such owls cannot be killed by bullets or rocks, which simply pass through the bird without making it even change its place. The only manner in which such an owl may be driven away is for a woman not wearing underwear to throw her skirts over her head in front of it; at this the owl flees and never returns to the house.

MISCELLANEOUS BELIEFS

776 Relatively few superstitions and beliefs in the supernatural outside of the various aspects ● 151 of Christianity and witchcraft were encountered in Cherán. Most common, apparently, is the belief in the miríŋgua, a malevolent spirit which, according to some, lives in the *barrio* of Parícutin. At night, in the fields, woods, or in the town itself, a person will think he is going a certain way and will recognize various places, and then, if the experience is a mild one, he finds suddenly that he is in some place quite different. Or the person may be carried off by the miríŋgua. The most common place about town for the miríŋgua to ambush its victims is in the *barranca* between Parícutin and the rest of the town.

One young man of 25 years recounted his experience to Rendón as follows: One dusk he was returning from the fields to his house and thought he was following the proper road but he felt very unusual (in a manner he was unable to explain because of his faulty Spanish). Finally he felt that someone pulled on him

776 151 without his being able to see who it was. Then he became frightened and ran toward his house (as he thought), but instead he ran faster and faster in the opposite direction. Eventually he became terrorized and ran, falling and bumping into things, for it was getting increasingly darker, until he arrived at a place he did not recognize. He ran through many nettles which struck him like pack straps, drawing blood all over his body. Finally he found a cave and took refuge in it, where he struggled all night with something that tried to strangle him. He was found in the morning by a search party which had been hunting him all night. He was 17 when this occurred.

On another occasion a woman was found dead in a sand cave without any tracks except her own footprints. She showed all the signs of strangulation. Before her death this woman had told her relatives and friends that frequently she would think she was on her way home and would find herself in the *barranca*. She would sit down awhile and make the sign of the cross and pray. With this, things would become clear to her and she could retrace her road.

A youth returning from his field to his house, felt something pull him strongly toward the *barranca* as he crossed the bridge. He resisted, and then it seemed to him he was going toward home when suddenly he lost his footing and began to fall in space. As he fell he had the impression he was entering his house. He was found next day in the *barranca*, half dead, and was unable to speak for 8 days. He stammers still as the result of his fright.

Another story tells of a man who had attended a wedding in Parícutin. After the wedding the group went through the streets with the music, dancing and drinking. As they crossed the bridge to Parícutin the man said something was pulling at him. He began to gesticulate as if he was fighting something, but his friends, having drunk a greal deal, paid no attention. He began to run but fell from the bridge. His body was found down the *barranca* (as the water evidently was high) after considerable search.

776 This spirit is known at Capacuaro as mirinyin, mirinchin, or miringin. The spirit appears